

THE OLIVE TREE



WHAT
ARE THESE TWO
OLIVE TREES ETC
27 CH 4:11-14

R.M. SOMMERVILLE
EDITOR & PROPRIETOR
NEW YORK

I WILL
GIVE POWER UNTO MY
TWO WITNESSES ---
THESE ARE THE TWO
OLIVE TREES ETC
REV. 11:3-4.

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No.

December, 1904.

12

OLIVE TREES,
A Monthly Missionary Journal.

Subscription Price, 50 cents a year in the United States and Canada, and 75 cents to foreign countries, and when mailed to subscribers in City of New York.

Address:
R. M. SOMMERVILLE,
No. 327 West 56th Street,
New York.

Entered as Second Class Matter at
Post Office, New York, N. Y.

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1904.

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OLIVE TREES

A Monthly Journal devoted to Missionary Work in the Reformed Presbyterian Church, U. S. A.

No.

DECEMBER, 1904.

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QUESTIONS OF THE HOUR.

REASONS FOR CONGREGATIONAL REJOICING.*

REV. SAMUEL MC NAUGHER, BOSTON, MASS.

A jubilee shall that fiftieth year be unto you—Lev. xxi, 11.

Fifty years ago the 12th of July last this congregation reached the completion of fifty years of existence. It is, indeed, a notable event, and one which ought to be improved by us who are alive and in the service to our spiritual upbuilding. At our congregational meeting held last fall the congregation determined to recognize the fact and to hold a special series of meetings. These meetings began in reality with the observance of the Lord's Supper this very day. Other meetings are to follow on Tuesday and Wednesday evenings of this week. These are to be both social and intellectual as well as spiritual. During the year just past we have been striving to raise a praise fund for the payment in part of the debt which has rested so heavily upon us all these years. We are very thankful for the sum of money already raised, and are hopeful by the close of these meetings that the sum total of all the money contributed

for this purpose will far exceed the original amount proposed.

The word "jubilee" means liberty, and we can assure you that all the money is needed, and will bring liberty to a people who have been true to their trust to a remarkable degree. Long, long years have they struggled, and now in this latest effort have made a noble surrender. The friends of the Board of Church Erection and elsewhere have understood how nobly you have done, and in a like spirit have given for your help. We are glad then in our Saviour and our thought is one of rejoicing. We are here to record the praises of our Redeemer-King, and to extol Him amidst the people; our hearts are full of gladness and mirth; this is our jubilee year. Do you not catch its spirit? Let there be rejoicing in every heart and in every home, and in all our services as we give more minutely the history of God's goodness to us as a people.

TOPIC—REASONS FOR CONGREGATIONAL REJOICING.

First, In our very being as a Congregation. If you can trace the steps which led up to the birth of the Jewish nation, if you can trace the steps which led up to the birth of the American nation, in like manner may you trace the hand of God in our congregational birth and history. It would be wrong not to speak of these and to extol Him who hath done it all. About 54 years ago the original germ of

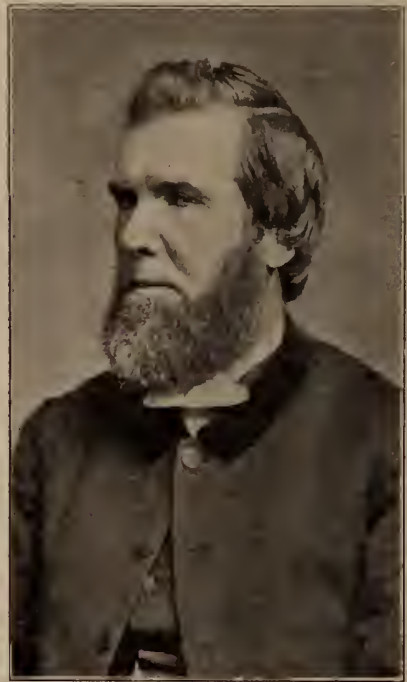
* *Historical sermon by Samuel McNaugher, Pastor First Reformed Presbyterian Congregation of Boston, preached on the evening of the communion, October 23, 1904, and published by request.*

this congregation landed in Boston, consisting of an old gentleman more than four-score years of age and some members of his family from the north of Ireland, on their way to join friends in southern Illinois. This man was a Covenanter from conviction. He determined to let his light shine wherever he went. He was not ashamed of the Gospel of Christ. "Shortly afterward they were joined by another branch of the same family. Together they formed themselves into a religious society. In 1853 they made application to New York Presbytery for preaching, which was sent to them; and later the same year they were received as a Mission station under the care of Presbytery; and on July 12, 1854, were organized into a congregation with twenty or twenty-one members, including two elders and one deacon. The names of the elders were William Warnock, Jr., and William S. Warnock. The name of the only deacon was William Warnock, Sr." I have made a diligent search, hoping that I might find the names of the original twenty or twenty-one members, but all to no purpose. With this we must be content. These names are written, however, among the Church of the first born, which is on high. Jesus, the Great Shepherd, knows them every one. The only surviving member of that original number, now with us in the congregation, is Mr. James Warnock, who was ordained a deacon February 12, 1860.

The commission of New York Presbytery appointed to organize the congregation consisted of Rev. Samuel M. Wilson and Elders James Wiggins and Andrew Knox. The Rev. James R. Lawson was the first pastor, installed November 20, 1856. The congregation then worshipped in a hall on the second floor of the building at the corner of Province Court and Bromfield street. Mr. Lawson remained

less than a year and returned to his former charge in New Brunswick.

For nearly three years the congregation was a vacancy. In March, 1860, the Rev. William Graham, then a licentiate, supplied them, and until his settlement as pastor, July 12, 1860. At the time of his ordination there were thirty-nine members and some adherents. Mr. Graham was pastor for thirty-three years. He completed his great service on March 15, 1893. The congregation numbered at his



JAMES R. LAWSON.

death two hundred and thirteen members in good and regular standing. The Second Reformed Presbyterian Congregation, of Boston, was organized November 21, 1871; thirty-one members were certified from this congregation. It was during Mr. Graham's time that the congregation erected this beautiful house of worship. The site for this building was purchased April 30, 1872; the building was erected in 1873 and 4. The first

services were held in the lecture room on Sabbath, February 15, 1874, and in the audience room September 10, 1874. The entire cost was \$63,000. The money was raised by the pastor, Mr. Graham, for the most part. At Mr. Graham's death the amount paid on the property exceeded the sum of \$40,000; there remained still a mortgage of \$22,500. The story of Mr. Graham's wonderful work has been printed in full. It was a most herculean task, and one which would have caused a faint-hearted man to fail.

After Mr. Graham's death, the congregation was a vacancy for six months. The present pastorate began September 21, 1893. There were then two hundred and thirteen members on the roll; there have been added one hundred and eighty-three names during these years since. There have been seventy-eight baptisms, nine of whom were adults. There have been forty-two deaths among the membership during these eleven years. The actual membership to-day is two hundred and sixteen.

During the present pastorate the Cambridge congregation was organized, and some of our members joined with others in the formation of that congregation. \$1,900 of floating debt have been paid, and \$1,500 in repairs during these past eleven years; this, with the interest of \$900 annually, together with the current expenses, has been the financial side of our work. During this past year, as above stated, over \$6,000 have been raised, both within and without the congregation. The outlook is splendid, and never in these eleven years have the conditions appeared more hopeful than just at this present moment. We are thankful to God, and with glad hearts press on.

Second, **In Christ's Providing for, and Shepherding of the Flock.** At a season like the present, one of the principal matters is the memory which crowds around

the men who have served to the glory of God as pastors over the flock. The history of the race is the history of the men and women who have been active in the great forward movements of their time. When you study the Bible, you study the lives of the great characters whose acts are recorded on its pages. In congregational life, the lives of the ministers have an important part, and around them most of the work revolves. In most congregations, where fifty years of history have been covered, we find a long list of pastors, sometimes a dozen different persons; in this congregation's history, however, there have been but three pastors. The first pastor was Rev. James Reid Lawson, who was here but for part of a year. There was no mistake in this settlement, although he served only for this brief period. God by His spirit sent Mr. Lawson here for a purpose, and when all things are known in the light of God, it will be seen that he was necessary. There are persons still alive who tell of his quiet and gentle but spiritual influence.

The second pastor was the Rev. William Graham, who served here in this blessed relationship for thirty-three long years. To tell the story of his life during this time is to tell the story of this congregation. There was divine wisdom in giving Mr. Graham to you during that special period; he was the man pre-eminently for the hour and the task which was his. As God called Elijah to Israel for a special work, so God called Mr. Graham. The congregation grew from a mere handful of thirty-nine when he came to two hundred and thirteen when he died. He passed through the time of great testing and trial, and yet with ever-increasing power. It is to his energy and zeal and sacrifice, joined with those who served with him that we owe this present comfortable house of worship. The

speaker never had the privilege of meeting Mr. Graham personally, but having entered into his labors, he can testify to the place Mr. Graham won in the affection of his people, and to the arduous labors he must have rendered. He lives in the work of the present. Too much cannot be said to his praise. This tablet was placed here upon the wall in loving memory. Mr. Graham died suddenly of heart disease on the evening of March 15, 1893.

The present pastor at the time of Mr. Graham's death was just graduating from the Theological Seminary in Allegheny, Pa. I preached for you on April 23 for the first time, and preached six Sabbaths and was called to become your pastor in the June following. I was ordained and installed pastor September 21, 1893. You can see that my pastorate has covered eleven full years; they have been to me years of much anxiety and sacrifice and joy. No one knows better than I how much you have had to bear with me; yet I believe that God sent me here, as I believed it at the first, and I believe that He is continuing me here for some wise purpose. I humbly thank God that He has called me into the ministry and that He gave me to serve in this place. There is nothing more clear than this, that the work is God's, and that we who serve are but instruments in His hands. At this jubilee time, then, let our thoughts be to Him in that He hath given men to lead and serve according to His will.

Third, **In that we have a Comfortable House of Worship.** The idea of a contrast must now suggest to you reasons for rejoicing. The church was organized yonder in 56 Salem street, and for years and years our fathers were driven hither and thither from one hall to another, sometimes not knowing when and where they would be compelled to go next. The rent

of the halls became so burdensome that the congregation frequently moved. As we take up the map, we may trace the wanderings of the children of Israel; even so with our fathers in those early days. Those were days to try men's souls; they were days when men and women lived in noblest surrender. Let us follow them for a few moments from hall to hall.

1. The congregation was organized at 56 Salem street, Boston, on July 12, 1854.



WILLIAM GRAHAM.

2. They went immediately to Cochituate Hall, off Tremont street, where Houghton and Dutton's store now stands.

3. The next permanent place was Temperance Hall, Province Court, corner of Bromfield street; entrance on Province Court, opposite foot of Montgomery Place.

4. Union Hall is next, Washington street, opposite end of Boylston street, the building on which the representation of the Liberty Tree now stands.

5. Hall on Summer street in the Mechanics' Building.

6. Hall on Merrimac street.

7. New Era Hall, Tremont street.

8. The next move was into the new church building at the corner of Ferdinand and Isabella streets, Boston.

Truly this is a remarkable and sublime record, and one that inspires surrender in us to-day.

Now we have a comfortable church building. We have no one to threaten us, as long as we keep the interest paid and the roof in repair. The mortgage now will be less than ever. The outlook is good. However, it will call for surrender in the future just as certainly as in the past or present. But, truly, if our forefathers so struggled, we should count it all joy to make every sacrifice not only to hold what we have, but to hold the same grandly. Our finances should be upon the very best basis, and all our work carried on aggressively. It is now with us. Shall we meet this matter in this spirit?

Fourth, **In the Noble Band of People Called to Great Burden Bearing.** I have mentioned the pastors and their place; let me speak reverently of the noble band of people who have lived and served and died in connection with this work. From the day when Mr. Warnock with his family landed until this present hour, the story is one of great beauty and great strength and great comfort. It isn't the story of the rich in this world's goods and the people of ease and comfort, but the story of the poor in these things, but rich in faith and perseverance. They were men and women in the ordinary walks of life, and yet people who loved their Lord Jesus Christ supremely, and were willing to make every sacrifice for His honor. The names of the charter members have already been spoken of in your hearing; to these original ones have been added

just as noble a line of people from Scotland and Ireland and the British Provinces, and France and Germany and Holland. They have come, not only from the Covenanter Church, but from all branches of the Presbyterian family, and from the Lutheran and Dutch Reformed, and even some from the Roman Catholic. These all have united in a common testimony and in a common surrender. These have been called to great burden bearing. Money earned in hard, earnest toil has been given until the very last dollar. Never has there been a nobler surrender. This can be said of the present congregation as well as of the past. Truly they are seeking first the Kingdom of God and His righteousness, knowing that all other things will be added unto them. I have learned to love and to honor and to admire you. A great host have finished their work and passed beyond these scenes of toil and triumph; others tried and true have taken their places and are laboring on through the day till the sunset shall come and they shall go home to the Father's house.

“Now rest, ye pilgrim host,
 Look back upon your way,
 The mountains elimbed, the torrents
 crossed,
 Through many a weary day.
 From this victorious height,
 How fair the past appears,
 God's grace and glory shining bright
 On all the by-gone years.

How many, at His call,
 Have parted from our throng!
 They watch us from the crystal wall,
 And echo back our song.
 They rest beyond complaints,
 Beyond all sighs and tears:
 Praise be to God and all His saints
 Who wrought in by-gone years.

The banners they upbore
 Our hands still lift on high;
 The Lord they followed evermore
 To us is also nigh.
 Arise, arise, and tread
 The future without fears:
 He leadeth still, whose hand hath led
 Through all the by-gone years.



SAMUEL McNAUGHER. 

When we have reached the home
 We seek with weary feet,
 Our children's children still shall come
 To keep these ranks complete;
 And He, whose host is one
 Throughout the countless spheres,
 Will guide His marching servants on
 Through all the countless years."

Fifth, **In the Spiritual Privileges and Attainments Here Enjoyed.** There have been sacrifices and trials and hardships, it is true. These have been exceptional in

their character, but there have been in addition these great spiritual joys made hallowed even by the sacrifices above mentioned. During all this time we have had a testimony to bear to the honor of King Jesus, and that banner has never been lowered; it is displayed because of the truth—the blue banner of the covenant, "for Christ's crown and covenant." When our efforts grew weak, we looked to the banner and with renewed consecration we moved right on and up. During all these years there has been the reading of the Word of God, there have been the weekly church and cottage prayer meetings; the Sabbath school and Missionary Society meetings have been held from the first. In these later years there have been the Y. P. S. C. E. prayer meetings, of great spiritual profit. There has been the preaching, morning and afternoon, on all the aspects of divine truth. There has been the observance of the sacraments of Baptism and the Lord's Supper. There has been the conviction of the sinner and the joy of salvation. "This man and that man there were born." Oh, how we ought to love this house, as here we have had experiences that are indeed wonderful. This is a holy place, and as Jacob erected an altar and linked his name with it, so ought we now as we return to think of these things. Certainly we have great reason for rejoicing.

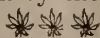
Not long ago, in company with some friends, I visited the old frigate *Constitution*, the vessel that did such splendid work at Tripoli, and especially in the War of 1812 with Great Britain. Battle after battle was engaged in, and yet the old ship, even though outnumbered at times, always came off victorious. Yonder in her cabin is her splendid record; at the close are these words: "The ship *Constitution* was never defeated." One does not need to look far for a reason, for over the main

deck are these words: "Don't give up the ship." Through every renewal of crew to the vessel there was obedience to that command, and failure was out of the question. As I looked upon this motto, I thought of our work as a congregation, and it can be truthfully said, the First Boston Congregation was never defeated. There have been many conflicts and many trials, but never one defeat. Each com-

mander and each new generation has been obedient to the words of Jesus our King, "Don't give up the ship." "Be not afraid, I am with you always." There has never been a defeat. What of the future? Jesus still reigns. He has a wise purpose concerning us. His word to-night is, "Don't give up the ship," and never shall there be defeat until the principles which are His have become the principles of the world.



"The situation that has not its duty, its ideal, was never yet occupied by man," said Thomas Carlyle. "If we cannot find the ideal among our daily circumstances, we shall never find it anywhere or follow it. If we feel no responsibility, no sense of duty, where we stand, we condemn ourselves in thus failing to recognize what is really there. Young people often look for ideals and duties in the clouds, and miss the best of life and the truest of growth by their folly."



Everywhere the Bible points to something more than mere intellectual belief as necessary to salvation. The man who, knowing the truth as to the Son of God, lives out of harmony with the Saviour, would seem to be the most hopeless of creatures. Yet many a man lives on in open or secret sin, trying to persuade himself that his church membership and his intellectual acceptance of Christ's existence and saving power will, at the last, save him. A hundred years ago a keen and consecrated writer showed the awful mistake of that when he said: "O, reader, if the life of Christ be not your pattern, the death of Christ will never be your pardon."—*Sunday School Times*.



Every real and searching effort at self-improvement is of itself a lesson of profound humility. For we cannot move a step without learning and feeling the waywardness, the weakness, the vacillation of our movements or without desiring to be set upon the Rock that is higher than ourselves.—*W. E. Gladstone*.



"I think a Christian can go anywhere," said a young woman who was defending her continued attendance at some very doubtful places of amusement.

"Certainly, she can," rejoined her friend; "but I am reminded of a little incident which happened last summer, when I went with a party of friends to explore a coal mine. One of the young women appeared dressed in a dainty white gown. When her friends remonstrated with her she appealed to the old miner who was to act as guide of the party.

"Can't I wear a white dress down into the mine?" she asked petulantly.

"Yes'm," returned the old man, "there's nothin' to keep you from wearin' a white frock down there, but there'll be considerable to keep you from wearin' onc back."

There is nothing to prevent the Christian wearing his white garments when he seeks the fellowship of that which is unclean, but there is a good deal to prevent him from wearing white garments afterward.—*The Lookout*.

NEWS OF THE CHURCHES.

ABROAD.

Latakia, Syria.—Rev. Jas. S. Stewart writes, under date of October 26, as follows:

Now that the fall work has fairly begun, we begin to realize how small the Mission force really is. Both the schools in Latakia are well started again, with the full number of boarders, but the number of day pupils is small. Our schools are too evangelistic to suit most of the people, now that they have the alternative of sending their children to the French and Russian schools. The latest innovation is a school started by French nuns.

At Tartous the preaching services, Sabbath and day schools continue to be well attended. The same is true of Melkah. Our school at Soda has been permanently discontinued. During the summer vacation three of the Latakia teachers were employed to do evangelistic work outside, and one taught a small school. They all found plenty of work to do. Licentiate Saleh was compelled to take his wife to the hospital at Beirut to have a cancer removed from her breast. The operation was successfully performed, and they returned only to find their daughter sick with typhoid fever. It is said that there are many cases of fever in Latakia. A summer school was held at Gunaimia, and we have secured a teacher to continue it throughout the year. We also have a school at Inkzik, where it has been impossible for years to have one. Let us pray more earnestly for the divine blessing upon the seed sown; that having sown in tears there may be a reaping time of joy.

Suadia, Syria.—The following items are from Rev. C. A. Dodds. In a letter

written October 12, he says, after a kindly reference to personal matters:

And now we hear with sorrow of the death of Dr. J. Maude George in China. * * * I think I was never more startled by the news of the taking away of anyone. How full of life she was, and how admirably equipped for doing the work of a missionary! If I were to make comparisons among the many excellent women of my acquaintance, I think I could class no one as her superior. But how short a time she was allowed to continue at work here! God knows the reasons for her removal, and must have seen that it was in some way best that she should be taken. May the effect of her consecrated life be to lead many others to emulate her devotion to her Saviour, and to present their bodies living sacrifices to God! I read in the deaths of such as Mrs. Robb and Dr. Maude George great hope for China, for God's thoughts cannot but turn pityingly and lovingly to the land which embraces the dust of such noble workers. And yet there is an unutterable sadness in it all.

We came down from Kessab last Friday, the 7th, and are experiencing the hottest weather of the whole summer. The earlier part of the summer was unusually pleasant in Suadia. Our comfort, in view of the present spell of weather, is the thought that it cannot last long. We had hoped to open school next week, but have no water and cannot begin until we get some.

On Saturday I attended the funeral of an old Greek sea captain, who for the past forty years or so had made his home in Suadia. At the church, after the priests had recited their prayers for the

dead, I was asked to speak, but declined. One of the more prominent of the Greeks asked me afterward why I didn't speak, saying that the people wanted to hear me. I told him I didn't wish to make an address that would seem to be a participation in what the priests had been doing, and that if I were to speak with freedom, what I would say would not harmonize with their service. "Oh," he said, "it would be all right to say just what you think." But I doubt if he meant it. After the burial service the body was taken to the family grave for interment. The grave was marked by a solid piece of masonry the length of it, and perhaps a foot and a half wide by two feet high. Underneath this, built below the surface of the ground, was an archway over the grave. The diggers dug down at one end of this and from there cleared a place under the arch for the reception of the coffin. In clearing the place out, they brought out a lot of broken boards of former coffins, and I counted five skulls lying outside, and someone told me there were six uncarthed. It seemed to me a gruesome way to bury, but other people seemed to think nothing of it. The other bodies that had occupied the grave had been dead so long that they were considered only common clay. There was considerable difficulty in getting the coffin passed into its place, owing to narrowness or obstructing stones, and the thought came to me as I saw them laboring with it, that it had been far easier for the priests to pray the man's soul into heaven than it was for those men to get his body into its grave.

On Sabbath my audience was much better than it had been during my trips down from Kessab in the summer. There were, I think, about fifty-five persons present. My satisfaction in the increased attendance was somewhat marred by the knowl-

edge of the fact, discovered at the close of the service, that one of the principal motives, at least in the presence of some of them, was to ask me to take their boys into the school. Some of the people take very diligent spells of church attendance when there is a prospect, as they think, of getting one or more of their too numerous children into the boarding school for nothing. It is remarkable how many good Greeks there are who are willing to deliver their children over to me body and soul, to be trained up as Protestants, if only I will take them and feed them. I am adopting the policy of trying to squeeze at least a little money out of all new applicants, but it goes very hard. I am pretty well convinced that the practice of accepting children free of charge tends to make paupers and dependents of them.

Mersina, Asia Minor.—On Wednesday, October 12, Miss Evadna M. Sterrett wrote a few lines on board the steamship off Beirut, Syria, informing us that she expected to reach home the next morning. "We are spending two days," she wrote, "in quarantine here. There was such oppressive heat at Port Said and such a terrible sea between that port and this that I have not felt up to writing except a few words on postals. As the heat continues, I am still feeling very lazy, and am foregoing myself to write this much because I know it will be a long time after arriving at Mersina before there will be any chance to write. On the ship between Naples and Port Said we met friends, some of whom are with us still. Prof. West, of Beirut, with whom Charles Stewart went home, was on board and helped us much on our way. From Port Said we have with us some of our missionary friends of Tarsus, which makes this part of the journey more pleasant. We find many missionaries have been belated, while others have

reached their destination with difficulty.”



In a business letter to Mr. Walter T. Miller, Rev. R. J. Dodds, of this field, requested him to say to us that he was unable to write for publication at present owing to a weakness in his right hand. Continuous work without the co-operative companionship of a ministerial associate is beginning to tell on our missionary, and should move some of the young ministers in this country to go to his assistance. We cannot present a stronger appeal.

Cyprus.—A letter from Dr. Calvin MeCarroll says:

We arrived here yesterday afternoon (Thursday, October 27), after a pleasant visit with relatives in Scotland and a very enjoyable trip across the continent, taking boat at Naples for Alexandria and from there home. Providence dealt bountifully with us in giving us beautiful weather and the best of health, neither of us being at all seasick. We found our brother and family well, and received a very warm welcome.

Tak Hing, China.—A letter from Dr. J. M. Wright, dated October 5, contains a tribute to the memory of the late Dr. J. Maude George:

Again in the providence of God another of our dearly beloved workers has been called home to the rest and reward of the saints. To us it seemed that the work here could not be carried on without her; but God willed otherwise, and He will do His own work in His own way, and we know He doeth all things well. She was one of the noblest characters I ever knew. Always happy, kind and gentle, and loved and respected by natives and foreigners alike, she held the hearts of all in a way few are able to do. She believed firmly in God's promises, and in sowing the

Word beside all waters. She prayed for her patients, and never let one go away without first telling him of the Saviour of the world, and in her evening walks her delight was to stop and tell to those whom she met the story she loved so much. She seemed to feel that she had a message for each one, and they listened earnestly to each word, for they said, "She has a good heart and talks clearly."

Dr. George was a skillful physician, and an exceedingly pleasant companion in the dispensary work, which can also truthfully be said of her in all work. God only knows the help and comfort she has been to many a poor soul here. It would do your heart good to hear the native Christians praying for her father and mother, and brothers and sisters, that God would comfort their hearts and not allow them to be "too much sorry," as they express it. Doctor George rejoiced greatly over the purchase of a plot of ground, which was her choice, on which to erect a hospital, because she felt that after a hospital was built so much more could be done. I miss her very much in the dispensary, and many who come in speak of how Doctor George treated their case, and want the same thing again, as they had great faith in her treatment.

Of the particulars of her sickness and death, I need not repeat, as Dr. Kate McBurney, who took care of her faithfully and lovingly, has written all. Truly we do not understand many of God's ways, but we do know that He makes no mistakes. We must walk by faith and not by sight.

We are all in fairly good health at present. The Drs. McBurney are doing good work in the dispensary, and making rapid strides in the language. Rev. J. K. Robb preaches every Sabbath, and the services are well attended. Many are interested in "the doctrine," and ask to be

taught. Mrs. Wright has charge of teaching the women.

The Drs. McBurney, Mrs. Wright and myself took a day's trip up the river and sold about 125 gospels, besides quite a number of tracts. Many asked to have "the doctrine" explained, and listened gladly. We are all anxious to see the folks return from the home land, and to hear from them of our dear ones at home. We are rejoiced to know of the help they are bringing with them. There is need and work here for all.

OLIVE TREES has a hearty welcome here with one and all. Doctor George was especially pleased with it, and spoke of it often.

The dispensary is doing the usual amount of work. The last time Dr. George and I worked in the dispensary, we removed a cataract for a man who had been totally blind for several years. The result is a happy one, and now the man can see to work and do almost anything, rejoicing in fairly good sight, and has been attending Sabbath services.



This picture, which comes from Tak Hing, represents a tree that was accidentally burned by its worshippers. The fire burned out the heart and it fell, demolishing the altar. It is chiefly interesting to us as a symbolism of the success that must attend the preaching of the gospel in heathen countries. At first a little spark, it kindles and spreads until it becomes a fire that is to eat out the heart of idolatry and destroy the very forms of opposition to Christianity.

AT HOME.

Allegheny, Pa.—The following items are from Central Board :

Financial Statement:

	On hand Oct. 1, 1904.	Receipts.	Expenditures.	On hand Nov. 1, 1904.
Southern Mission	\$1,811.41	\$127.52	\$605.73	\$1,333.20
Chinese Mission	543.27	10.00	105 33	447.94
Indian Mission	1,095.83	788.77	382.28	1,502.32
Jewish Mission	31.81	177.35	30.00	179.16
	Overdrawn Oct. 1, 1904.			Overdrawn Nov. 1, 1904.
Domestic Mission	1,266.86	801.85	2,277.04	2,742.05

The overdraft, according to the Board's figures, is only \$2,590.72.

Domestic Mission—Rev. P. J. McDonald writes, under date of November 1, encouragingly of his work at Los Angeles, Cal. Five have already indicated a desire

to connect with the congregation, three of whom were from the outside. Some ten or twelve others may in the near future. Numerous inquiries are being received

from persons at a distance. Lately a gift of \$100 was received for the erection of a church building. There are now \$300 on hand for this purpose. Mr. McDonald writes of the good service Revs. H. R. McMillan and W. McGeorge rendered when at Los Angeles.

Chinese Mission—There was an enrollment of sixteen scholars during the month of November. There are now nine Covenanters at Oakland in addition to the nine Chinese members of the church, making a total of eighteen. Possibly at some time in the near future we may have a congregation of our people on the Pacific Coast.

Indian Mission—Mrs. Carithers is now acting as field matron under the appointment of the Government. Her duties are clearly defined in a printed circular. A report must be made on the 15th of August. The tenth of the specifications as to duties is as follows: "Proper observance of the Sabbath, organization of societies for promoting literary, moral and social improvement; such as 'Lend a Hand' clubs, circles of King's Daughters or Sons, Y. M. C. Associations, Christian Endeavor and Temperance Societies, etc." She is employed eight hours for five days of the week, and one-half of Saturday. Twenty-two boys and twenty-four girls are in attendance at the school. At the communion on October 5, two Indians and three whites united with the church. Rev. W. J. Coleman, D.D., assisted.

Southern Mission—The enrollment of scholars is now 300. The desks for rooms five and six have arrived. They were greatly needed. The tuition for October amounted to \$102.35. Valley Creek school opened on the 31st of October, with an attendance of seven. This number will be increased as soon as the season for cotton picking is over. There were thirty at the Sabbath school.

On account of the ill health of Mr. Pickens, the Pleasant Valley school has not been opened. He has so far recovered that he will be able to resume his work in a short time. After a thorough investigation by the mission workers, it was decided not to attempt the establishment of a mission in East Selma.

Hopkinton, Iowa.—At a memorial meeting for Dr. J. Maude George, Wednesday, Nov. 19, 1904, the L. M. Society of Hopkinton Congregation adopted the following minute, and requested publication in OLIVE TREES:

The L. M. S. of Hopkinton Congregation desire to place on record an expression of sorrow and a tribute of love and esteem to the memory of Dr. J. Maude George, missionary to China. In this mysterious Providence we would submit our wills to the Father's will, and trust His love and wisdom. We would see in this sad event an admonition to prayerfulness and greater diligence in doing the Master's work while life lasts. We would seek to emulate her bright example of consecration and untiring devotion to the cause of missions.

Miss George was born at Canfield, Ohio, Nov. 1, 1871. At the early age of eleven years she professed her faith in Christ and united with the Church at Beaver Falls, Pa. In 1891 she was graduated with honor from Geneva College. With the need of medical missionaries in mind, she entered upon the study of medicine, and received her diploma in 1900. Her intense interest in her chosen profession, and her sweet, sunny disposition, made her a general favorite. Her young life was completely surrendered to Christ's service. Having expressed a strong desire to go as a foreign missionary to any field the Board should decide, Miss George was appointed to the mission in

China June, 1901. Thus, well qualified and equipped for mission work, the future bright and full of promise, we follow her out across the seas, to far-away China. Here she spent three years of study and arduous work as a medical evangelist, until called home Sept. 4, 1904. She endeared herself to all by her life of self-sacrifice and loving devotion to those to whom she ministered and to whom she carried the glad news of a Saviour. Her love for souls was ardent and the cause of Christ very near to her heart.

We would tender our kindest sympathy to the bereaved family, and pray for them God's richest blessings and the comforts of His grace.

COMMITTEE.

Olathe, Kansas.—Minute of Olathe Ladies' Missionary Society on the death of Mrs. Ella Mitchell Moore, who died at the home of her father, in Olathe, Kansas, October 29, 1904:

At our first meeting of the year, Mrs. Moore requested her name taken from the roll, as removing with her husband to the Indian Mission would identify her with the work at that place. By vote of the society her name was transferred to the honorary roll. How little did we think that before the year would close she would be called to the higher service of her Master, and her name enrolled with those "who have fought a good fight and finished their course."

It is with deep appreciation of the loss sustained by her immediate family as well as those lately associated with her in the work of the Mission that we place on record this tribute to her Christian character and consistent life.

She was a faithful servant of her Lord, and always responded cheerfully to any work she was called to do. Through sickness often detained from attendance at our meetings, we always felt sure of her support in any work undertaken. For years she bore an almost constant load of suffering, and this developed in her a sweet sympathy and solieitation for all who were sick. She was of a meek and quiet disposition, and adorned the religion which she professed.

Her last illness was very short and severe, but her sufferings were borne with that fortitude which showed she was sustained by her Saviour, and was resigned to His will in everything.

These oft-repeated calls to our society should awaken us to a more solemn realization of our nearness at all times to death, and the importance of having our "house set in order," as we know not when we shall be called home.

To the bereaved husband, parents, sister and brother, we would extend our heartfelt sympathy, and commend them to that Saviour who walked with her "through the dark valley of the shadow of death."

COMMITTEE.



Character is great and worthy in itself, and not because of the greater or less fame of a deed through which it manifests itself. The sad sacrifice of Gordon at Khartoum for the sake of England and of Egypt is of the same heroic quality as the sacrifice of the missionary among the Arabs or the Chinese, of whose name and fame the world hears but little. It is not the kind of thing through which we show ourselves, but the kind of self we have to show, that counts with God.—*Ex.*



Out of suffering have emerged the strongest souls; the most massive characters are seamed with scars.—*Rev. E. H. Chapin.*

MONOGRAPHS.

THE MISSIONARY'S DEBT TO HIS POSITION.

First let me briefly define my subject in accordance with its proposed treatment. The missionary is the so-called foreign missionary. His position is taken in the sense given by the Standard Dictionary in the definition, "Sphere or place of influence, work or duty."

The missionary, of course, has a mission, and his debt to his position comprises the duties devolving upon him in the discharge of his mission.

The subject assumes that the missionary's position involves him in debt, and it is the aim of the writer in this paper to discuss this debt in some of the aspects peculiar to his position as a missionary, and it will be considered as it concerns respectively his fellow-missionaries, the home Church, the people to whom he is sent, and the missionary himself. It will not be forgotten, it is hoped, that underlying and including all these is his supreme debt to his Maker and Redeemer.

HIS DEBT TO HIS POSITION AS IT AFFECTS HIS FELLOW-MISSIONARIES.

By his fellow-missionaries I mean to include all missionaries and members of missionary families. In most cases the missionary will have associates in his work. It is unfortunately true, but not necessarily, perhaps, any fault of the missionary, nor of his associates, either, that he and they are often of such uncongenial tastes and temperaments that it requires great tact and forbearance on his part in order that this innate antagonism of ideas, I might call it, may not prove prejudicial to the interests of their common work to an avoidable degree. While a force of missionaries working together in

perfect harmony, without friction, is an ideal difficult of attainment, it is nevertheless an ideal well worth aiming for, and I hope to see the time, if such a thing be at all practicable, when Mission Boards will give this principle of affinity greater weight than they now seem to in the selection of associate missionaries; for it is not sufficient merely that two persons should be devoted Christians in order to work together to the best advantage. But until Boards do accord this principle the place that its importance demands, or rather inasmuch as they seem not to have done so in the past, it behooves those missionaries who find themselves in such a case as this to make the best of conditions as they find them.

In view, then, of this very possible dissonance of disposition, what is the debt which the missionary owes to those other missionaries with whom his lot has been cast? Well, he owes it to them to make a good, generous allowance for their idiosyncrasies, even though they should seem to him as unreasonable and intractable as the eleven stubborn men on the jury. And further, he owes it to them to make a liberal provision for possible pet idiosyncrasies of his own. For while it is perhaps too much to hope for—perhaps not greatly to be desired, either—that any power will e'er the giftie gie us to see oursel's as ithers see us, we ought not to forget that "ithers" nevertheless have a different point of view. If, owing to incompatibility with other missionaries, any one's lot appears to him to be a peculiarly hard one, he is fairly entitled to all the consolation he can draw from the reflection that that of his associates is probably equally so.

Two cannot very well walk together un-

less they be agreed; but if they are placed under the necessity of trying it, it behooves them to make the best stagger possible. And should a faithful, honest effort to do this be put forth, it may be that its final fruitage will be mutual agreement. The experiment would be well worth trying in any event. I have seen three-legged races. It is an awkward way to run at best, but those who have practiced diligently beforehand invariably excel those who have not made the attempt prior to entering the lists.

The missionary should not allow differences of opinion as to persons and policies to disturb his social relations with his co-workers. Every effort should be made to divorce these two spheres of relationship in case the differences in official matters are sufficiently serious to demand such a divorce in order to the preservation of peace in social affairs.

The missionary owes it to his fellow-missionaries not to take umbrage readily at any slight or affront offered, or seemingly offered, him by one of them. Personal indignities ought to be the easiest to pass over, for if we do receive them it is very possibly only because we have given provocation, either wittingly or unwittingly.

The missionary owes it to his associates to harmonize with them in so far as possible, and not to oppose them from pure contrariness, or simply to show his independence—a fault to which young missionaries are perhaps especially liable. Let him always remember that they have the right of exercising private and independent judgment, however cogent and conclusive may be the arguments advanced by him in the support of his views. His associates may be too dull of apprehension to appreciate the convincing character of his reasonings, and that may be the fault of the mental constitutions with which

they have been endowed. And even though in fidelity to principle a missionary should feel at times compelled to withstand to the face a brother missionary, let him adopt as his motto "*Suaviter in modo.*" Yea, though he should consider one of his associates an out and out hypocrite, an unconverted man, he owes it to that man's recognized office to treat him with respect in all official relations at least. How much more imperative is it then to accord him such treatment if he is believed to be a conscientious Christian, whose judgment is perhaps somewhat warped by his false views of matters which his more fortunate associate sees more clearly. In lowliness of mind let each esteem others better than himself. Let him in so far as possible avoid questions that gender strifes, and endeavor to live peaceably with all his fellow-missionaries. Should he be so extremely unfortunate as to have for a co-laborer a person who is so utterly deaf to all reason and so oblivious of the rights of others, that peace with him would be an impossibility for even the angels, let there be a strenuous effort made, by the grace of God—for it is a difficult task—to avoid all unseemly controversy, and to show out of a good conversation his works with meekness of wisdom.

In Mission meetings the missionary should accept gracefully the decisions of an adverse majority, or if he cannot do it gracefully, let him apply the Irish rule of doing it as gracefully as he can. And should he consider any act of a majority so heinously wrong that he feels constrained to appeal or make complaint to a higher authority, his doing so ought not to break or even strain personal and social relations.

The missionary further owes it to his fellow-missionaries to guard, in so far as possible, against their being misunder-

stood by others, and, where it may be done, to suggest to them on occasion, the attitude of mind that others maintain toward them. It is not infrequently the case, I suspect, that something a missionary says or does having caused offense, either through misunderstanding or otherwise, some of his associates are made aware of its effect while he himself is kept in ignorance of it, and thus denied the privilege of setting himself right in the matter. It is altogether probable that the writer has at times, through ignorance or thoughtlessness, or even downright indifference, given offense to some of the native element or even to his associates in the Mission, and that those who have been cognizant of it have been restrained by a feeling of delicacy from mentioning it to him. Now it seems to me that these things ought not so to be, and though there are doubtless difficulties in the way of applying the suggestion, the writer solicits such information and suggestions as anyone might think to be helpful to him in adjusting his relations with those about him.

In fine, let the missionary in determining what he owes to his position as it affects his fellow-missionaries, remember that he also is compassed with infirmity, and assume that he is therefore probably very hard to get along with, and let him accord to them at least as much charity and indulgence as he does to himself.

(Res.) C. A. DODDS.

Suadia, Syria.

[TO BE CONTINUED.]

SELECTED FROM BUREAU OF MISSIONS BULLETINS.

The China Inland Mission had on January 1, 1904, in 199 stations in China, 743 missionaries, men and women, besides 15 still engaged in study, and 25 engaged in home work or not yet assigned to sta-

tions. 465 of its missionaries are women. The receipts of the Society for 1903 were \$225,458.30. It reports the number of conversions in its stations in China in 1903 at 1,700. Ten years ago the annual number of conversions was about 700. Comparison of the two figures suggests that the powers of evil prepared the way of the Kingdom when they sought to barricade it by that terrible outburst of 1900.

Travancore and Cochin, in India, according to Bishop Hodges, are one-fifth Christianized. The total population is as follows: Roman Catholics, 600,000; Syrian, 200,000; Protestants 100,000 (LMS 60,000, CMS 40,000); 900,000 Christians. Hindus, 2,600,000; Hill men, 300,000; Muslims, 245,000; 3,135,000 non-Christians.

A remarkable showing this: The Yoruba people received Church Missionary Society missionaries at Abeokuta in 1846. They were then pagan, used human sacrifices in worship, and sometimes practiced cannibalism. In 1904, the whole charge of the Anglican Christian work at Abeokuta, both educational and evangelistic, is in the hands of native pastors and teachers raised up from the old pagan stock within fifty years, and the paramount Chief of Abeokuta calls at the CMS missionary house in London to express warmly his sense of the benefits his people have received from the society.

In 1835 a Buriat chief living near Lake Baikal, in Siberia, went to Mr. Swan, the London Society's missionary, saying that he wished to establish a memorial of his baby boy who had died. The chief suggested that he be allowed to pay toward the expense of printing the Buriat Bible thirty-five cents, which had been given the child. He knew that the money would not pay for much of the Bible, but he thought that perhaps it might pay the cost of the dot over the "i" in the word

"Saviour." "I do not give the money to you," said the chief, "I give it to print a dot over one letter in the name of my Saviour; and may this memorial of my dear dead baby be for the benefit of my friends who are yet without Christ." This incident, given by Mr. Canton of the BFBS. in his "Little Hands," reads like a New Testament illustration of faith that is great.

The British and Foreign Bible Society has received from Rev. Mr. Casalis, of the Paris Mission in Basutoland, South Africa, \$826 (£170) as an offering for its Century Fund from the Basuto churches. About \$40 of this amount is from a newly organized church under charge of a young native pastor, which has very few men on its list of members. The most of the money came from the sixty women of the church. These black women earned it a few cents at a time, and made it truly a thank offering.

Three years ago a Mohammedan merchant from Timbuktu went for trade to the English settlement of Bathurst on the Gambia River. Someone gave him a text card in Arabic. The next year he traded again in Bathurst and asked for the book from which that wonderful text was taken. When the Bible was shown him he bought it and went away. The third year the merchant came to Bathurst and bought eighteen Bibles for friends who wanted the book. Now the British and Foreign Bible Society is arranging to open a Bible depot in Timbuktu, the synonym in all the Sahara for Mohammedan exclusiveness and fanaticism.

Thirty years ago Dr. Timothy Richard (Baptist Missionary Society, England), first entered the city of Chingchau Fu, in Shantung, China. He was cursed and jeered as a "red-haired devil" by the people of the town, and with the greatest difficulty secured a place to stay, because

his arrival was felt to place the whole city in jeopardy. In July of this year he came up from Shanghai to visit the same city. The city authorities showed him every attention; several mandarins met him to do him honor on his arrival, while the common people spoke of him as "the Venerable Prince." The reason of this change is not that Dr. Richard's hair has grown white in the meantime. Nor is it that China has changed so much. The reason is that many leading Chinese know that the missionary loves their country, and that the urgency of his appeals for reform is wise and necessary. So some fifty educated Chinese officials were willing to sit in conference with him and leading Chinese Christians for three days to discuss what will best secure the prosperity of China, and to listen to stirring addresses championing Jesus Christ as the leader China needs to follow. The series of meetings as well as the character of the audience attending them was wonderful.

The Baptist Missionary Society (England) is having inspiring reports from its stations in the Congo River region. A great celebration at Wathen in July marked the twenty-fifth anniversary of the establishment of the Mission. Speakers from different parts of the field and from adjoining fields described what the gospel has done for them. At the communion service 370 persons partook, of whom the greater part were pagans ten years ago.

The extent and meaning of the change in these converts cannot be grasped without effort. Such a convert is a man at Bopoto, on the Congo. He was a naked savage warrior and a cannibal. He was attracted by the missionaries, became friendly with them, but was utterly unmoved by their message of a Saviour, for he could feel no need. Seven years pass. This same man again appears at a village

not far from Bopoto, trying to explain to the people that there is life in yielding to Jesus Christ! After pleading a while he prays, and this is what he says: "God, Father, I am here. I have told these people about Thee; now help them. Lord Jesus, I need Thee to go with me when I go. Drive away all my foolishness. I cannot go right unless Thou art with me. Amen!" This prayer, uttered in distrust of self and of "foolishness," and in sincere longing for the help of Jesus Christ, is just as truly an expression of the man's nature as was the self-satisfaction of the savage of seven years ago. The man's nature has changed; the change is a miracle that fills our hearts with awe!

TITHING—AN ILLUSTRATION.

—The following illustration is taken from a sermon by blind Hohannes of Shepik, Eastern Turkey. The whole sermon, in which he discusses the question of the tithe, can be obtained for free distribution from C. E. Swett, 14 Beacon Street, Boston, Mass.—

Now, let me tell you a story. When I was in the class in sermonizing, in the seminary, our teacher was very anxious that we who were soon to go forth as preachers, and perhaps become pastors, should work upon right principles; and he often talked to us of our duty, as leaders, to teach the people to do for themselves. He sometimes told us of places where much money (of the Board) had been expended by missionaries, and little real good accomplished, because the people had not been taught to give for Christ's cause. "In one little village," he said, "40,000 piasters of the Board's money was spent, the people giving only 50 piasters during thirteen years! And the work in that place amounts to nothing to-day in consequence of this unwise course.

It so happened, that when my course

of study was finished, I was appointed to that village. It was the last place I should have chosen. I had no desire to go to that field, but God had so ordered, and I went. The missionaries told me that my wages would be 1,500 piasters per year (or \$60), of which the people were to raise 600 piasters; and before I left, one of them took me aside, and counselled me to make it as easy for the people as possible, by eating at their houses, etc., etc., because it would come hard to them at first to do so much. Soon after I went there, a neighboring pastor came over to the village, and we held a meeting with the brethren. We talked about my support, and it seemed that they had, with much difficulty, subscribed 500 piasters per year. I told them the missionaries had said they would raise 600. "Never!" they exclaimed, "we cannot raise another para!" And pastor M. said it was impossible—they were too poor. "Where then shall I get my other hundred?" I asked. "We will help you from our place," he answered.

But my mind was not at rest. That night I thought much on the subject. I said to myself, "Suppose the American Board should some day withdraw its support from this and other feeble churches, what will become of them?" And I prayed, "O Thou who knowest all things, and with whom are all plans, show Thy ignorant servant how Thy kingdom can best be established in this land." And it seemed to me that a voice said, in my soul, "It can be done by giving one in every ten!" When I thought it over, it occurred to me to test it first in my own case. One-tenth of my 1,500 per year would be 150 piasters. "No!" I said, "I can't give as much as that. I should suffer for it." But when I came to take it out of every month's allowance, it did not seem so much. "One-tenth of my 125 per month, will be 12½ piasters; I can

do it," I said, "and I will, even if I do have to pineh a little." It happened that pastor —— visited us about that time, and I laid the subject before him. "It can be done," he said, "and it must be. I will give a tenth of my salary." And so said preacher ——, who also came over. "Well, then," I said, "do you think it will do for me to lay it before the brethren?" "Yes," they replied, "it is the best thing you can do." So I prepared myself and preached to the people on the next Sabbath. The Lord blessed His own word. They accepted it, and came together to be "written" for their tithes. When we made a rough estimate it appeared that their tenths would amount to more than my entire salary! "Why, how is this?" they all said; "it was so hard before, but now it comes very easy, and is truly pleasant."

Now to show you how God blessed that little flock, I will mention one case. There was one of the brethren who had a vegetable garden, which the Turkish official, in writing down the taxes, had estimated at 900 piasters (for that year's produce), taxing him 90 piasters. Others said it was too much; it would not produce that amount. But mark the fulfillment of the promise in Malachi iii, 10. That brother sold 3,000 piasters' worth of vegetables, besides what was eaten by a household of thirty-two persons, and given away—amounting to full 3,000 more. Others were also blessed, and all acknowledged that they had never known a year of such prosperity. The people not only supported their preacher and school teacher, but also paid over 2,000 piasters for other purposes.

THREE INCIDENTS.

1. A Chinese Baptist living in a village near Hsuchau (Sui-fu) in the Province of Szechwan, is sixty years old, but every

Sabbath morning he appears at a village ten miles from his home, sends out the town erier with a gong to call the people together, and preaches Christ to them. He is untaught except in the Bible, which he knows from Genesis to Revelation. His sincerity and a vivid imagination, which brings homely Chinese illustrations to his help, capture his audience. Afterwards he trudges ten miles back to his home and there, also, sends out the erier with his booming gong. There he preaches again. In the evening he holds another service. This he has done every Sabbath for two years—a pure labor of love, for he has no salary.

2. A pottery manufacturer at Yuenchau in Kiang-si, China, was converted. What shall one do as a first fruits of his decision to follow Jesus Christ? The first outward token of conversion which the potter-maker gave was that he altered the weights with which he bought materials. He had arranged them so that he bought eighteen ounces to the pound. The voice that spoke in his heart when he was converted made him convert his weights also—to sixteen ounces to the pound.

3. At Lanchau, in Kansu, China, is a farmer who has long been convinced of the truth; and none the less because it urged him to stop raising poppies whose opium brought him much money. This year, after he had planted his fields as usual, some strange power showed him what manner of man he is that will not surrender to Jesus because it costs to do so. Then one morning he took a grim determination that materialized in the form of a harrow and ripped up his opium fields. There is now one more happy Chinese church member at Lanchau.—*Bulletin.*

RELIGIOUS SUICIDE.

Exaltation of local interests at the expense of the world-wide extension of the

Kingdom of Christ is a policy of spiritual suicide. As soon as the Christian heart becomes too small to take in the whole world for Christ, the process of narrowing goes on in a rapidly increasing ratio. The outer circles of Christian benevolence are excluded one after another, until the circle becomes so small that it is not large enough to include anything but self. In this final outcome is seen the real spirit which excludes any portion of the world from the interest and efforts of any and every Christian. It is selfishness; and selfishness, we repeat, is spiritual suicide. An editorial in *Our Day* for October refers to one who withdrew from the Reform Bureau, established for the reformation of the nation, because, as he wrote, "Home calls come first." In this case provincialism took the place of patriotism, and it is but a preceding step when patriotism takes the place of that piety which has an interest in everything that is of interest to the great Head of the Church Himself. When any Church excludes the world-wide cause of Christ, it soon becomes too poor to do anything for our country; then shuts out State Mission work, then city Mission work, and then Mission work of any kind. It then becomes too poor to support a pastor, or to carry on the activities of the church, and at last reaches the state of one church which the writer has in mind, where the few remaining members were simply waiting for one or two more to die off, and then they proposed to sell the church property and divide the money among themselves. It is a sad day for any church when they begin to sing—

"My town it is of thee,
Home of my folks and me,
Of thee I sing,"

if *Our Day* will allow a slight change in its parody of a well-known hymn. A Christian and a church will do best for

their own interests when they are doing their very best for the largest extension of the cause of the Redeemer in all countries and among all peoples at home and abroad.—*Missionary Union Tract.*

CHRISTIAN ACTIVITY.

The readers of *OLIVE TREES* need to ponder these last words of an eminent minister of Jesus Christ:

"Forget not that your first and principal business as a disciple of Christ is to give the gospel to those who have it not. He who is not a missionary Christian will be a missing Christian when the great day comes for bestowing the rewards of service. Therefore

"Ask yourself daily what the Lord would have you do in connection with the work of carrying the news of salvation to the perishing millions. Search carefully whether He would have you go yourself to the heathen if you have the youth and fitness required for the work. Or, if you cannot go in person,

"Inquire diligently what blood mortgage there is upon your property in the interest of foreign missions—how much you owe to the heathen, because of what you owe to Christ, for redeeming you with His precious blood. I warn you that it will go hard with you when your Lord comes to reckon with you, if He finds your wealth invested in superfluous luxuries or hoarded up in needless accumulations instead of being sacredly devoted to giving the gospel to the lost.

"But remember that consecrated giving will be impossible unless there be first a consecrated giver. Therefore I counsel you to seek the special grace and anointing of the Holy Spirit, that He may work in you that consecration of heart and life on which so much depends.

"Yours in Christ,

"A. J. GORDON."

THE WAY IT IS DONE IN SYRIA.

—The following racy description of a wedding at Kessab is taken without permission of the author from a letter that Rev. C. A. Dodds wrote August 26, 1904, to Miss Meta Cunningham, of Suadia, who is on furlough in this country, and who passed it on to us.—

A notable event was a wedding we had two weeks ago. When Mr. McCarroll came from Larnaca this last time, he brought with him, as his dragoman, a young Armenian who had returned from America to find him a wife in the land of his fathers. After searching in vain in Cyprus, fate (?) led him to Kessab, where he took up his abode with pastor Stepan. He seemed a goodly, upright youth, and it appeared to be the almost unanimous opinion of the public that Mariam, bint* Boulas and Katrine (Mrs. Kennedy's Bible woman) was the girl for him. So, after an eternity of running to and fro, and investigating, and examining, and discussing, and backing out and backing in, the girl was finally surrendered up and the wedding announced. It was decided to have it here at the Dodds house. Mrs. Stewart furnished a white dress and other accessories for the bride, brought over her pretty rugs, draperies, flag, flowers, etc., and decorated the house. Four ministers had a hand in the ceremony—the two native pastors, McCarroll, who tied the knot,

* Daughter.

and Dodds. The Americans voted it quite a success as far as appearances went. The Kessablies—some of them, at least—were horrified to see the bride with uncovered face. Mr. and Mrs. McCarroll stood up with the couple, and during the ceremony their youngest hopeful added himself to the number.

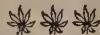
The newly wedded pair are away with the McCarrolls trying to get out of the country. It remains to be seen whether they do or not. And we are anxiously waiting news of their exit or return.

A WISE REMARK.

In a private letter written by Dr. Sloane a few weeks before his death, he refers incidentally to the death of a prominent elder in one of our congregations who was a good man, but noted for peculiar crotchets that marred his usefulness. Speaking of his virtues, Dr. Sloane in a kindly spirit used the following language:

“It is not possible to determine here how many of our views and idiosyncrasies will vanish in the light of the better day.”

These last words we had from his pen are ever fresh in our memory, and are cherished as a wise remark. If we would only look at ourselves in the light of the “better day” we would not disturb the peace of the Church by our “idiosyncrasies,” which too often are assumed as “fidelity.” “Charity suffereth long and is kind.” X.



“Bad company” is the epitaph written over many a dead career. The choice of comrades is so often the choice of success or failure that every lad and lass should think well before taking a new friend into their lives, and let only good company, in the truest sense, be their choice.



Occasionally a chance meeting of a scholar on the street, or by the wayside, gives a better opportunity for an influential personal word, than any which could come of the teacher's deliberate seeking. The very naturalness of the meeting gives the teacher an advantage.—*Trumbull's "Teaching and Teachers."*

EDITORIAL NOTES.



OLIVE TREES again calls attention to the proposed "Memorial 'Thank Offering," and requests its readers to consider prayerfully the statement printed in the November number. It is not an appeal for money to set up a shaft of granite or marble in Tak Hing Chau, though it is certainly fitting that the graves of departed friends should be marked in that way, but for funds to extend the missionary operations of the Church, and thus erect a monument that shall endure forever, in the shape of immortal souls redeemed with the precious blood of Christ and gathered out of the world into His own sheltering presence through the simple preaching of the gospel. His honor is identified with their salvation, and men who preach the crown should not fail in practical loyalty.

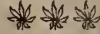
Contributor.	Amount.	Mission Field.
A Friend, Second New York	\$10.00	China.
Another Friend, Second New York	1.00	China.
William Kerr, Second New York	10.00	China.
A Member Westminster, Newburgh, N. Y.	10.00	Equally among South- ern, Indian, China, Cyprus, Syria.
George Wishart, Second New York	1.00	China.
Mrs. Margaret Watson, Second New York	5.00	China and Cyprus.
A Member of Second New York	25.00	China and Cyprus.
Mr. and Mrs. Matthew Miller, Second New York	11.00	Cyprus, \$5; China, \$3; Mersina, \$3.
A Member of Second New York	50.00	Cyprus.
Miss Susan Sommerville	1.00	China.
Miss Morna McWilliams	1.00	China.

This table tells its own story. The generous offerings have been passed on to the Treasurers, and many more will be looked for, large and small, according to the ability of the donors, at the close of the year. A review of past mercies will determine the measure of the gift, and the grace that led these two noble women to con-

secrete their life-energies to the service of the Redeemer and enabled them to accomplish so much in so short a time will be its inspiration.

All offerings should be sent to OLIVE TREES, and we will forward them to the Treasurers.

R. M. SOMMERVILLE,
327 W. 56th St.,
New York.



At the bi-monthly meeting of the Board of Foreign Missions, Tuesday, November 29, 1904, the following minutes were placed on its Records:

Andrew Alexander.

In the death of Mr. Andrew Alexander, who passed away at Lake Mohonk, N. Y., July 29, 1904, the Board of Foreign Missions has lost a wise counsellor and the Missions it represents a loyal supporter. A friend to all the enterprises of the Church, he seemed to take special interest in its missionary operations. Appointed a member of the Board in 1883, and for six years its honored Chairman, he showed himself to the closing hours of his life a holy man of God. His prayers for the laborers and their converts were the impressive petitions of a devout Christian. His suggestions in regard to the administration of the work were evidently the result of careful thought. His offerings for the support and extension of the missionary cause were from the purse of a faithful steward. The servant has been taken, but the Master lives. The meaning of an event, obscure from the human viewpoint, is clear to Him Whose resources, as Head over all things to the Church, are infinite, and Whose promises to raise up all needed instrumentalities for the establishing of His Kingdom, can never fail.

R. M. SOMMERVILLE,
WALTER T. MILLER,
Committee.

J. Maude George, M. D.

It is with great sorrow of heart that the Board of Foreign Missions records the death of Dr. J. Maude George. At Macao, China, September 4, 1904, she passed into the light of the heavenly world. Her life is its best eulogy. She was wholly consecrated. Youth, a finely trained mind, and professional skill were laid on the altar of service. During a brief missionary career of three years she endeared herself to her associates, won the hearts of the natives, and proved in many ways that the work of a physician is an important factor in a Mission field. Not only in South China, the scene of her evangelistic successes, but throughout the home Church, where her name is now a household word, the remembrance of her Christian character and devotedness will stimulate others to heroic deeds for Christ the Lord.

R. M. SOMMERVILLE,
WALTER T. MILLER,
Committee.



The Board of Foreign Missions renews its call for a teacher to be associated with

Miss Torrence in school work at Tak Hing Chau. The applicant must be "a graduate of a college, and have had some experience in teaching; a member of the Reformed Presbyterian Church, fully consecrated to Christ, and ready to endure hardships and face difficulties in His service." And a teacher is called for, to labor in Latakia, Syria, or Mersina, Asia Minor, as the Board shall determine. These are urgent calls, and should have the prayerful attention of the young women of the Church.

Two ministers are needed, one for Cyprus and the other for Syria. Delay in responding to this call, which has been so long before the young men of the Church, is retarding the progress of evangelization in both fields. The missionaries on the ground are breaking down under a heavy burden of work, and growing weary for companionship in labor, and no one seems to feel any responsibility in the matter. There is need of prayer.

R. M. SOMMERVILLE,
Corresponding Secretary.



In December OLIVE TREES a year ago, we suggested that there might be "fifty congregations whose young people could give one hundred dollars, over and above what they are already doing, to man five central points on the island of Cyprus, and claim it for Christ." In a few days a letter came from Rev. J. R. W. Stevenson pledging the Lake Reno Congregation for at least one hundred dollars annually for that purpose for a term of seven years. A communication from Mr. Stevenson, dated November 19, 1904, reveals a missionary spirit that speaks well for both minister and people: "We have not heard

of others taking up the work, except one congregation. However, I have the pleasure of handing you herewith draft for the whole amount and one-tenth additional; in all, one hundred and ten dollars. We trust the Master may be pleased to use it for the advancement of His Kingdom." This is a noble offering from a little church, that is worthy of imitation by larger and wealthier congregations.



This number of OLIVE TREES closes the eighteenth year, during which we have tried to keep before the Reformed Presbyterian Church the importance of missionary work and accurate information as to what is being done in its mission fields for the spread of the truth. Its success as a herald of mission news and as an advocate of mission principles more than counterbalances any personal expenditure of time, strength and money. We thank the brethren who have contributed articles and aided in its circulation, and we solicit their co-operation for another year.



The friends of OLIVE TREES need not be asked to renew their subscriptions for 1905 as soon as possible after this number is in their hands. But it is desirable to know, before the edition for January is printed, exactly how many new names will have to be added to the mailing list. It will contradict the experience of years if more than two or three have to be removed except in cases of death. Its present constituency is so loyal that it is not necessary to urge them to recommend the magazine to others, that eventually it may be found in every home. Many have already sent in the names of new subscribers.



Our boldness for God before the world must always be the result of individual dealing with God in secret. Our victories over self, and sin, and the world, are always first fought where no eye sees but God's.—*Whitfield*.

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